



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

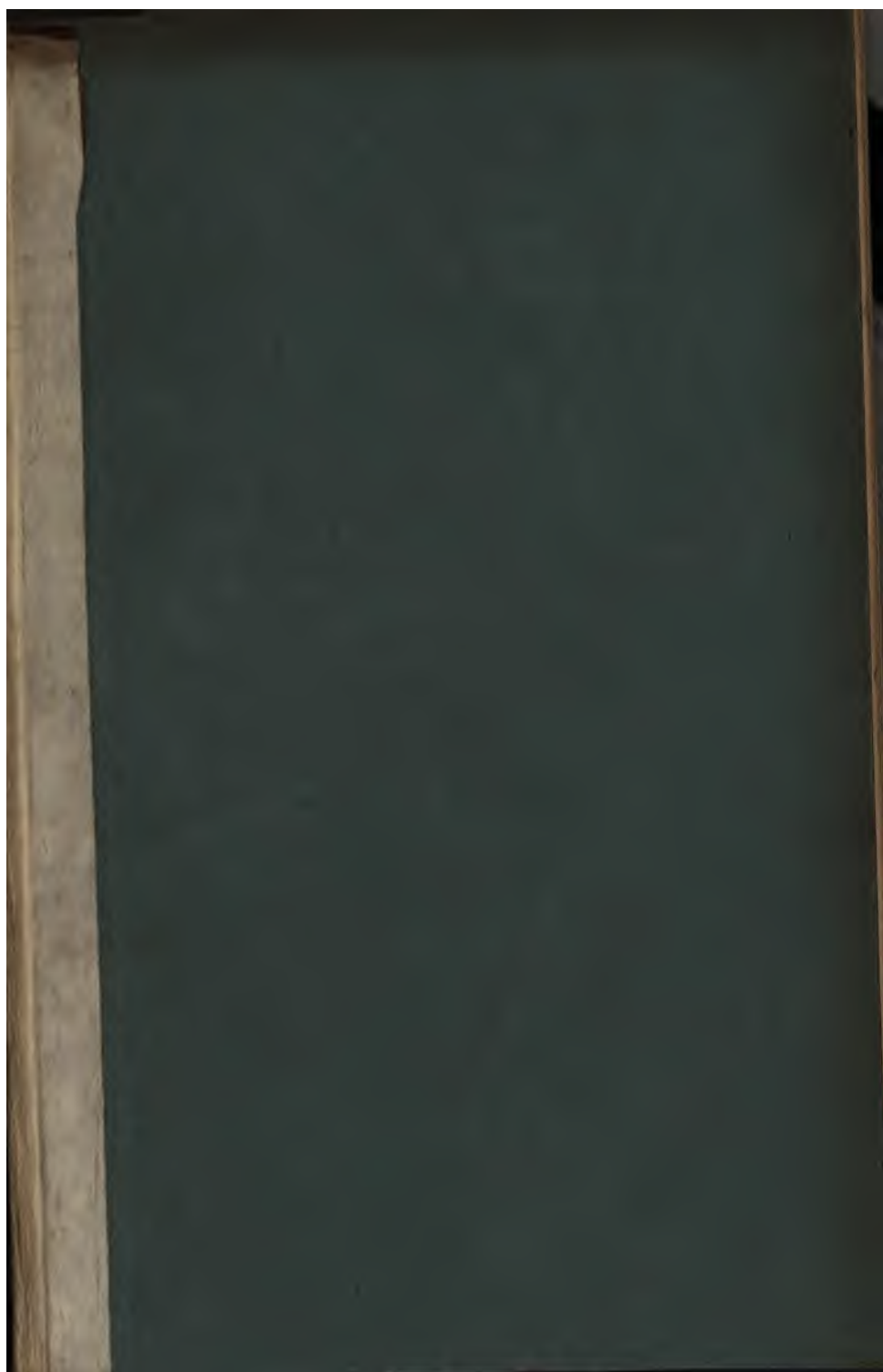
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





A
S E R M O N

Preach'd at

Islington, and Silver-Street,

September 22, 1745.

On Account of the

PRESENT REBELLION.

Price Six-pence.

1. b. 149.

12-11-41

The young Chevalier : No God-Speed to him.

A
S E R M O N

Preached at

Islington, and Silver-Street,

September 22, 1745.

On Account of the

PRESENT REBELLION.

By J. G R I G G.

Published by R E Q U E S T.



L O N D O N :

Printed for J. BUCKLAND, at the *Buck* in *Pater-*
noster-Row. 1745.

1. b. 149.

THE UNIVERSITY OF CHICAGO

PHYSICS

W. O. W. W. W.

THE UNIVERSITY OF CHICAGO

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

PHYSICS

To the CONGREGATION of
Protestant Dissenters

A T

I S L I N G T O N.

DEAR FRIENDS,

MY earliest Endeavours
of this publick Na-
ture were made a-
mong you; and the Regard
you profess me, as well as
continuing to engage me in
your Services, seem some fa-
vourable Symptoms, that (by
a Divine Blessing) your Ad-
vantage, as well as Accep-
tance, has been attained.

To

DEDICATION.

To have been any Way Instrumental in introducing a Method of worshipping God according to the Dictates of your Consciences, must be a pleasurable Reflection to such an *Instrument*; let such then, as have been employ'd in this Manner, reflect with Pleasure;—and some little Share of it at least be mine!

That God has so favoured your Beginnings may be your Wonder, and should be his Praise; may your Procedures be equally, or more favoured, and all proportional Praise paid where it is due!

The

DEDICATION.

The following Sermon was first delivered among you, and at the Request of some of you, now published: It is the first Attempt the Author has made of this kind, and throws itself into your Hands to be perused with the Candour with which it was heard.

In gathering, settling, increasing, as a Part of the real Church of God, “The Blessing of the Lord be upon you; be blessed in the Name of the Lord.”

FAREWELL.

[illegible]

13

 PSALM CXXIX. 8.

*Neither do they which go by say, The
Blessing of the Lord be upon you ;
we bless you in the Name of the
Lord.*

BY *Israel* in the first, and *Zion* in the
the sixth Verse of this Psalm, we
may understand the then apparent
Church, or (which always was and
will be the same thing) People of God ; a
Church whose Character was like that of
which we profess to be Members, throughly
Protestant. Against Idolatries, Superstitions and
other Wickednesses of Heart and Life, through
all their Articles of Doctrine, and Scenes of
Conduct, did they most conscientiously and
heartily protest. Now, if a Purity, a Divi-
nity of Principle, and a consequent Piety of
Life, distinctly constituted a Church of God
of old, can there be any reasonable Preten-

B
sions

sions to a Church of God now, where these plain Strokes of Character are wanting? and where they appear, (not to say the only) don't they at least demonstrate the visible Church. Whether therefore the Church of *Rome* be not most unreasonable in her Pretensions to these Marks, let Impartiality determine; and that the Church Protestant has not a better Claim, let the Sons of *Rome* make out if they can.

Nay, in this very Psalm the Church is supposed to have been distressed with Enemies and Persecution; Circumstances which all the World knows are oftener the Lot of the Protestant than of the *Romish* Church.

But who are they that hate the Church? Why such as feel a Wish, or lay out an Endeavour against her. Too easily then can we determine the Protestant to be the hated Church; and good Fortune, but very hard Work will the Church of *Rome* have, to get clear of the Hatred with which she stands charged. The Cruelty of her Hand is the most powerful Argument of the Inveteracy of her Heart; we have felt the Reality of the one, and more than guess the Reality of the other. The present *Invasion* is no other than her Hand lifted against, or stretch'd over the Protestant Church in these Kingdoms; what Blow may be given, God knows, but this is undoubted ---- She will make it fall as cruelly heavy as she can.

Having

Having thus substituted other Words for *Israel* and *Zion*, we can determine a Meaning to the visible Church of God in *Britain*, in which we include all true Protestants, or professing Christians of that Character; and her Enemies we can as determinately agree to be all those that inwardly wish, or outwardly labour her Disadvantage or Ruin: Her real Enemies therefore, open or covert, are all that scheme, lead, foment, or abett the *Rebellion* of the North.

The Church then that we have described, let her recollect her past Afflictions --- her past Deliverances --- and to the Notes which *Israel* set to this divine Song, let her ring it out from the Tongues of all her Members.

“ Many a Time have they afflicted me from my
 “ Youth, many a Time have they afflicted me
 “ from my Youth; yet they have not prevailed
 “ against me: The Plowers plowed upon
 “ my Back; they made long their Furrows.
 “ The Lord is righteous; he hath cut asunder
 “ the Cords of the Wicked.” And if
 the rest of this Psalm will bear to run in a
 future Tense, it may be sung through by the
 Church, as one of the Triumphs of Faith.
 “ They shall all be confounded, and turned
 “ back, that hate *Zion*. They shall be as
 “ Grass upon the House-tops, which withereth
 “ afore it groweth up; wherewith the
 “ Mower filleth not his Hand; nor he that
 “ bindeth Sheaves, his Bosom. Neither do
 “ they which go by say, The Blessing of the

" Lord be upon you ; we bless you in the " Name of the Lord." But if these four last Verses of the Psalm be allow'd to stand in the Form of a Prayer, we learn from them these two Things.

I. That we must by no Means wish or pray for Success to the Enemies of the Church. But,

II. By all Means most ardently wish and pray against it.

I. We must by no Means wish or pray for their Success.

It is hard to determine how long it has been the Custom to pass benedictory Salutations upon one another ; such as " The Lord " bless -- prosper -- be with you, &c. It has been used by dying to surviving Friends ; by Friends at meeting -- at parting -- and when entering upon Schemes, or Performances of Life ; and when done with any Devotion, Sincerity, or Meaning, we may hope it meets with divine Acceptance, and therefore we bestow upon it no human Censures : It is making an Acknowledgment of the Providence or Grace of God presiding over, and influencing to their Issue all human Affairs ; and never with more Propriety can it be used, than before an intended Battle. The Presence of God can never be more wanted,

can

can never be better invoked. The Troops we have seen passing of late for the North, as none of us could do more, who could do less than attend them with "The God of Battles, --- The Lord of Hosts go with you;" or in the Language of this Psalm, "The Blessing of the Lord be upon you; we bless you in the Name of the Lord."

But still upon this Argument can never be justified a thousand "God bless me's---Lord be merciful to me's, &c." Expressions which, tho' pronounced without meaning, cannot be done without Impiety. At best such Expressions can fetch nothing from Heaven, as they carry nothing thither; they are in every Sense vain, and consequently every way violative of a divine Command. There is nothing in any Attribute, in any Name of God, but what is sacred; and it is a Prostitution of it, to use it in any but some sacred Concerns. Profane then is it to invoke God in a trifling or meanless Manner? How still more so to invoke him in a bad Cause? which must be the Case, if in God's Name we wish any Success to the Church's Enemies.

Now her Enemies are either covert and hypocritical; or open and avowed; and the one as really and guilty so as the other; the one generally employed in scheming, and the other in executing. When Men openly appear in Defence of the Interests and Friends of Religion, 'tis generally when they think them-

themselves pretty sure of Success, and their Employment behind the Curtain is only to get all into a State of Preparation; the one to dress for the Shew, and the other to exhibit away, or throw all into Scenes of Action. Now for Plot, Cunning, Contrivance and Design, a neighbouring Nation perhaps may outdo this or any other Nation upon Earth, and perhaps is not outdone by infernal Worlds neither. Nor is it to be wondered that the Schemes of the *French* should lie deep as Hell, when there is such a free Communication betwixt the two Realms; Schemes, which when they have been discovered, the World has rather wondered to which of the two it has been indebted for them.

Well! perhaps *Paris, Madrid, Rome*, and the *Power* we just now mentioned, may have been concerned together in forming a Scheme that now more than begins to discover itself; and for the Accomplishment of which a young *pretended Prince* now appears at the Head of a considerable Multitude in *Scotland*; pray therefore for Success we must not, either to the Actor in this Tragedy, or to any of the Prompters behind the Scenes.

'Tis to be feared there are in this Nation who wish the present *Rebellion* too well; they don't care to be open, and active, and immediate Instruments in the Distresses of good Men, and the Ruin of the Protestant Religion; and yet while their Hands are disengaged,

gaged, their Hearts are as warm and vigorous in the Affair as possible : They are cautious of being Agents themselves, but they wish well to those that are so; feel a secret and powerful Ardour that they might prosper, and perhaps venture to beg of God they may do so. Now at the same time as this is impious, 'tis Cowardice, Contradiction, and a Sense of a bad Cause; Cowardice, to keep disengaged where I with all possible Help; Contradiction, to beg of God to appear where I dare not; and my very Fear of engaging in it, betrays a Sense of its Badness.

But as 'tis the Heart God looks at in Religion, 'tis that he regards in Irreligion too; and ever so secretly engaged against God now, Time will come when God will engage against us openly. Now such Petitions as these, whether merely mental, or thrown out into Speech, they carry the same Meaning to God; and whether answered or not, the Petitioners are nevertheless guilty, but indeed equally so with the very Actors for whom they pray. For, 1. 'Tis asking God to engage against himself. God is so kind as to put himself in his People's Place; their Cause is his Cause; their Friends and their Enemies are his; and as every Favour done them he esteems as his own, so every Blow made at them, reaches the very Apple of his Eye *. To invoke the Almighty therefore to be theirs, is to invoke

voke him to be his own Enemy.---Shocking Impiety! Nay,

2dly, If we are good Men, 'tis imploring God to be our Enemy too. What! shall we lift one Prayer, or feel one Wish, that the Endeavours of the Enemies to good Men may succeed? Is not this wishing and praying against ourselves? What! wish to see the Enemies of the Church triumphant? 'Tis to wish all its Members, and ourselves too, their Victims. Asking God to be a Party for them, is asking him to be a Party against us. Now to do this, is in the

First Place, doing all in our own Power on the wrong Side; 'tis giving the Enemy our very Hearts; and what more can we do for them than to commit them to Heaven, and wish them Success from thence?

2dly, 'Tis endeavouring to gain the utmost that God can do for them too; to get Omnipotence on their Side, which is to get them infinitely assisted.

Well! to the attempting, the daring Rebels that we hear of, who dare say or conceive one "God speed?"

Such as dare, are Partakers with them in their present Guilt, and deserve to share with them in future Punishment: But as there may be some who secretly wish them well, who are not at present among the madding Multitude, there may be others a little different from these in Temper and Character; such

such as are a little afraid of their Successes, and yet no very great Friends to the Protestant Religion neither. There are who would be glad enough to wrest *sacred* Liberties from others, and yet are not over-fond of parting with *civil* ones themselves. To think the young *Pretender* and his *Party* should prosper, and carry their Point, might almost set them a trembling; and 'tis after a Struggle with themselves, and at last, with a kind of Violence to Nature, tho' not to their unnatural Principles, if they are brought to wish them Prosperity.

Let all Persecutors think of this. Their's is a Cause that God cannot wish well to, or lend any hand in; no good Men can ask him to do it; there's nothing sacred that can have any Concern in it; every thing good trembles from it; in short, there can be nothing but the Devil, or devilish Men, that can pray, or smile to see them succeed.---Let Men of present *Rebellion* think of this. For the Success of their Engagements who can they suppose will ever wish or pray? Not one good Man in *Britain*; no, nor all bad ones neither; but however the Prayers of the Wicked they are welcome to, for they are an Abomination to God †. Let this then inspirit us all in the

† *Prov.* xxviii. 9.

present Juncture. "The Blessing of the
 "Lord be upon them," we cannot, we dare
 not say; and suppose it be said at *France*, at
Rome, or any where else, it will sure be no
 better than wasted Breath. The Prayers in-
 deed of the Righteous, were they rising to
 Heaven against us, we might well dread 'em,
 for they avail much *; but good or righteous
 Man there can be none at *France*, at *Rome*,
 in *Scotland*, or even in *Britain*, that with any
 rational Hope of an Answer can lift one such
 Prayer to Heaven.

II. We must ardently wish, and pray a-
 gainst the Church's Enemies. And the se-
 veral Heads under which to range our Peti-
 tions, we may collect from this very Psalm:
 1st, We must pray that God would pre-
 vent their desired and intended Accomplish-
 ments. 'Tis with admirable Aptitude and
 Beauty they are compared to Flowers. Now,
 1st, The Plow wounds, cleaves, tears, and
 rends up the Earth; and to torment, to in-
 flict, is the proper Character of Persecutors.

What Instruments but they have employ'd
 in this Way? which, like the Share to the
 Earth, have rack'd and torn the Church of
 God? The Church, which has been like
 the passive Ground before and beneath them.

* James v. 16.

2dly, The Plow, by constant Exercise, will dishearten and wear out the Ground. So would Persecutors treat Christians; they would, fatigue, disempower, render them useless and worthless. Is Persecution then a Plow? We are to pray not that God would; but that he would not speed the Plow; that he would unharness it, and prevent its making one Furrow upon the Backs of the Righteous.

And 'tis unavoidably observable how Persecutors have failed of their own, and brought about the Designs of God; their Intent has been to torture good Men; to render them like so much fallow Ground: But God has intended, and accomplished too, quite a different thing. The two best Purposes of the Plow are to root up and kill Weeds, and prepare the Earth for the Reception of the Seed: Now God hates to see Weeds, and 'tis Fruit he loves to find in his Church: but without some shaking and turning up, it would be quite over-run, all bespread with Weeds, or lie like a meer Heath, a Desert; but behold! Persecution is like a Plow in the best Sense; (No Thanks indeed to Persecutors for that) it has torn up and destroyed a thousand choaky Weeds; it has stirred up, shook into Mould this sacred Ground the Church, at which Seasons God has thrown in the proper Seed, like new-plowed Land it has

kindly received it; the Growth has been free and easy, and the Harvest has been rich and glorious.

Thus the Desert has been turned into a fruitful Field; the Wilderness and the solitary Place has been glad, rejoiced and blossomed as the Rose *, the little Hills have rejoiced on every side, the Valleys have laughed and sung.

Well! the Wish and Intent of those at the Head of present *Rebellions*, is to plow, to wound, distress, and wear out the pious Part of this Nation; let our Prayer then run thus: "O Lord dispeed their Plow!" And come, let us pluck up a Heart, and fear them not; Let us be of good Courage, and God shall strengthen our Hearts †. 'Tis to be hoped we are a real Church of God; but where is the expected, the demanded Fruit? Are we not a kind of a barren Land? Well, this very Shaking and Commotion may be like that of the Plow to weed, and fructify us. God may be about to prepare us for Seed, with which he intends to sow us, and a Seed-time may be previous to a Crop anon. Come, let us hope God is saying concerning his Church, "Destroy it not, for a Blessing is in it ‡. Come, Sirs, God may still be meaning us well: Instead of devoting us to

* *Iſa.* xxxv. 1. *Pſal.* lxxv. 12. † *Pſal.* xxvii. 14.

‡ *Iſa.* lxxv. 8.

perpetual Barrenness, he may be about to manure us for future intended Services; and tho' year after year he may have come seeking Fruit, and finding none; and might indeed be dishearten'd from any future Attempt with us, and like so much Lumber cut us down, let us still hope he will spare us this Year also ||. And O! for a plentiful Harvest, to reward his sparing Pains!

2dly, We are to pray that God would confound them, and turn them back; that he would cheat their Expectances, by disucceeding their Schemes, throw them into Confusion, that, like a routed Army, incapable of rallying any more, they may have nothing to betake themselves to for Security but Flight: In short, that Shame, instead of Success, may be the Reward of all their impious Endeavours.

It may be objected here, And is this the Spirit of Christianity, which through the New Testament, especially, breathes the Doctrine of forgiving Injuries? Is this to * love your Enemies? to bless them that curse you? to do good to them that hate you? and pray for them that despitefully use and even persecute you?

To which the following may be one, tho' not the only Answer that might be given,

| Luke xiii. 7.

* Matth. v. 44.

namely,

namely, That the People we are enjoined to love, bless, do good to, and pray for, are principally and generally our personal Enemies and Abusers; but the Enemies, the Injurers of the Church in general, are heartily to be prayed against: Not that we should pray God to damn them, or absolutely destroy them; we are not to hunt for their Lives, to thirst for their Blood; but while they are hunting and thirsting for ours, we may implore God to disappoint them of their Drink and their Prey; and this is but the same Sense of that Expression, "The Lord confound them."

3dly, We are to pray that this Confusion may be sudden and speedy. The farther they proceed, the more mischievous. God doth indeed suffer Danger to urge far and near; but 'tis generally with this View, that Deliverance may appear great and glorious.

'Tis upon Danger's Mount, as upon that of *Sinai*, that God descends, while the People stand trembling round it, and know he is there. Nay sometimes a great deal of Blood is spilt in the Defence of a good Cause; and when at last it is rescued, and from the very opening Jaws of Ruin too, 'tis all done perhaps by the most apparently improbable Means.---O *Britain!* recollect thy Dangers, recollect thy Salvations!

Well! Persecutors are compared in this Psalm to the Grass, and that not of the com-

mon fort neither. Now there is so near a Resemblance in the Life, the Growth, the Duration of the Grass and those of Man, that the same Things may be asserted of them both ; * all Flesh therefore, or human Nature, is Grass. Now a Persecutor is all Deviation from human Nature, and won't so well bear Comparison with the same thing ; he is therefore most aptly compared to the Grass on the House-top ; of which observe the following Things.

1st, Such Grass will come to no Perfection. 'Tis not of half the Abidance of the Grass of the Field, which itself rises but for a Summer, flourishes but for a Spring : Now when it seems Spring and Summer with Persecutors, we may pray that their Spring may be short and severe ; their Summer faint and dying. But Grass upon the House-top won't stand a Summer, or even a Spring thro' ; it has not proper Depth of Earth for Foundation ; has no where to strike its Root ; Shower and Sun are too much and strong for it, and the Want of either is presently ruinous. Such in some Senses is, and in every Sense we should pray Persecution may be. There is no Soil for it through the whole Creation of God ; if reared it be, it must be like a Crop that is forced by unnatural Heats ; and yet forced as it is,

* Isa. xl. 6.

it is but a Weed when reared. However, rise, spread, flourish a while it may; but sure the Tears of good Men are not reserved for nothing; (for God has a Bottle for every Tear) Tears then, that thro' so many Ages have been streaming, showering from Protestant Eyes, and are still in Reserve, will be streamed, shower'd back again over all the rising Crop of Persecution, and all will be a Deluge of divine Vengeance. But tho' the Grass of the Meadow ripen into a Crop, that upon the House-top comes to no such Maturity. Like such Grass be every Persecutor upon Earth; may they be nipt as they rise, be blasted before they ripen into Harvest.

2dly, Such Grass is of no manner of Service; it has neither Heart nor Taste; it dies unmown, and is not worth gathering home; just such a Crop are Persecutors; they are of no Service to God or Man; they are in themselves capable of answering no good purpose any way. Persecution is a very Infernal; its chief Seat is *Rome*; from thence, like the Saviour from Heaven, it pretends to wander to seek and save; but in fact, like Satan from Hell, it rages to and fro', a mere Fury seeking whom it may devour. The Tongue it may have gained to the Popish Party, but the Heart (the prime Significance in Religion) it never did, it never could gain. Racks and Piles may affrighten Men into feigned Confessions,

essions, but they can never change our Sentiments. So that Persecution never did any thing better even for the Church of *Rome*, than throng and people it with Hypocrites.

3dly, Such Grass is none of the Concern of Providence ; 'tis a Production of Chance and Irregularity. Such is Persecution ; it is no Crop that Heaven has sown : Its Soil, if it has any, is monstrous Impiety, and that is no Soil of Heaven's preparing ; in its Root, in its Spire, it is nothing that Heaven produced, nothing that Heaven will cherish : If it thrive, flourish, ripen into Harvest, it is with no Influences from Heaven, but Hell ; it is no Plantation, no Production of God's, and as it is none of his Work, it can never be pronounc'd good. In short, neither in Seed, nor Produce has it any thing divine in it, but it is a mere Tare of the Enemy's sowing*, and if permitted to grow with good Men, till the general Harvest, the Distinction then will be all Perspicuity, the Tares will be bundled for the Fire, and the Wheat gathered home to the Barn.

* *Matt. xiii. 25.*

CONCLUSION.

We learn from the Whole, how to behave upon this very critical Occasion. In the

First Place, then, let us guard against siding with the Friends or Abettors of this *Rebellion*. Must not we pray for the young *Pretender* and his Forces? much less must we fight for them. Must we pray against them? why, if called to it, let us fight against them too. Yes, thou *best* as well as *greatest* of Princes, *George!* by our *free Choice*, and the *Grace of God*, our *rightful Sovereign* and *Faith's Defender!* in Hand and Heart we are all at thy Service. *Nay*, let us beware of popish Emissaries, who upon this Occasion are busy in their Attempts to proselyte us: And to this Purpose, let us examine our own and the Principles of that Church; compare them with one another, and the Comparison will determine in our Favour. Protestant Principles will bear open Day-light; the more they are known, the better they are loved; but those of Popery are obliged to the Darkness, in which they are wrapt up, that they

they are no more detested. Nay, there is such a Thing as fiding with our present Enemies, without a present Change of our Principles; our Notions of Liberty and Doctrines of Religion, we are told, may be retained, and yet we may innocently join our *Invader* : He comes smiling, fawning, wheedling, just like the Nation that sent him ; but let him and that Nation know, we can distinguish the Flatterer from the Friend, and can as heartily despise their feigned Caresses, as we detest their real Principles.

No, Sirs ! pretend what he will, this *mock Prince* brings his Tenets of Religion from *Rome*, and his Taste for Government from *France* : He comes with a Pretence to lead us into a Field larger, and gayer with Flowers of Liberty than ever ; but, *Britons*, venture not one Step into it, for fear of the Snake in the Grass.

2dly, We need not tremble for the Event of this Invasion ; the Struggle may possibly be strong and dreadful, but still the End we may hope will be blest, and glorious. That Loyalty for his Majesty, that Zeal for our Liberties, that breathe thro' the Nation, shew it is alive, and vigorous ; and the Thousands that are gathering and pouring

against the Northern *Rebels*, are sure no bad Omen; and especially, when at the same Instant so much of the Nation is breathing itself forth in Prayer; and from the alternate Prevalence of the two Armies, according as *Moses* lifted or dropt his Hands *, we learn, that Success is like a Machine that is set, and kept a-going by the Breath of Prayer.

3dly, We learn how to form our Prayers upon this Crisis; and let them rise in this Manner.

“ O! thou all-powerful God of Hosts!
 “ thou all-gracious God of *Britain!* look
 “ down upon our Land with a favourable
 “ Eye, and interpose in its Behalf thy favourable Arm! May the venturous *Inva-*
 “ *der* in *Scotland* be dis-sped in all his At-
 “ tempts against our *rightful* King, our va-
 “ lued Liberty, our divine Religion! May
 “ Discord confound his Instructors, and In-
 “ fatuation urge him into a Snare! Such as
 “ have promised to join him, may their
 “ Hearts fail them, and his Hopes be dis-
 “ appointed! Should *France* endeavour to
 “ transport their Troops to his Assistance,
 “ may the *British* Fleets, or the Winds of

* *Exod.* xvii. 11.

“ Heaven,

“ Heaven, devote them to the Ruin of
 “ Spain’s *invincible Armament* ! May the
 “ *High-Landers* that have lifted under
 “ him, (deluded with Hopes of changing
 “ their Prince to Advantage) see thro’ the
 “ *French* Flattery of his Promises to the
 “ *hellish* Meaning of his Heart; be struck
 “ with a Conviction of the Badness of his
 “ Cause; from the Snare where they must
 “ soon be entangled, escape e’er it be too
 “ late, to their native Mountains, and leave
 “ the *Deluder* to accomplish his Scheme a-
 “ lone, or escape as he can to his native
 “ Country too ! But if Engagements there
 “ must be, may the *Rebels* fall or fly in the
 “ Day of Battle ! And if its utmost Strength
 “ must be exerted, and the Blow be so vio-
 “ lent, as to shake the whole Nation that
 “ deals it, when once it is dealt, may *Bri-*
 “ *tish* Liberty, the Protestant Religion, and
 “ the Throne of his present Majesty, fix
 “ firmer than before, and fix for ever !
 “ And may the present audacious Attempt
 “ be so effectually crushed, as to en-
 “ tail eternal Disgrace upon the *Pretender*
 “ that made it, and the *Nation* that favour’d
 “ him ; and be effectually securative against
 “ any such Attempt for the future ! Be they
 “ foreign or native then, the Troops that
 “ are marching, or intended against a popish

“ *Pretender*, with all the *Volunteers* that are
“ gathering in Defiance of the common
“ Enemy, the Blessing of the Lord be upon
“ them ; we bless them in the Name of
“ the Lord.” AMEN.



A H Y M N.

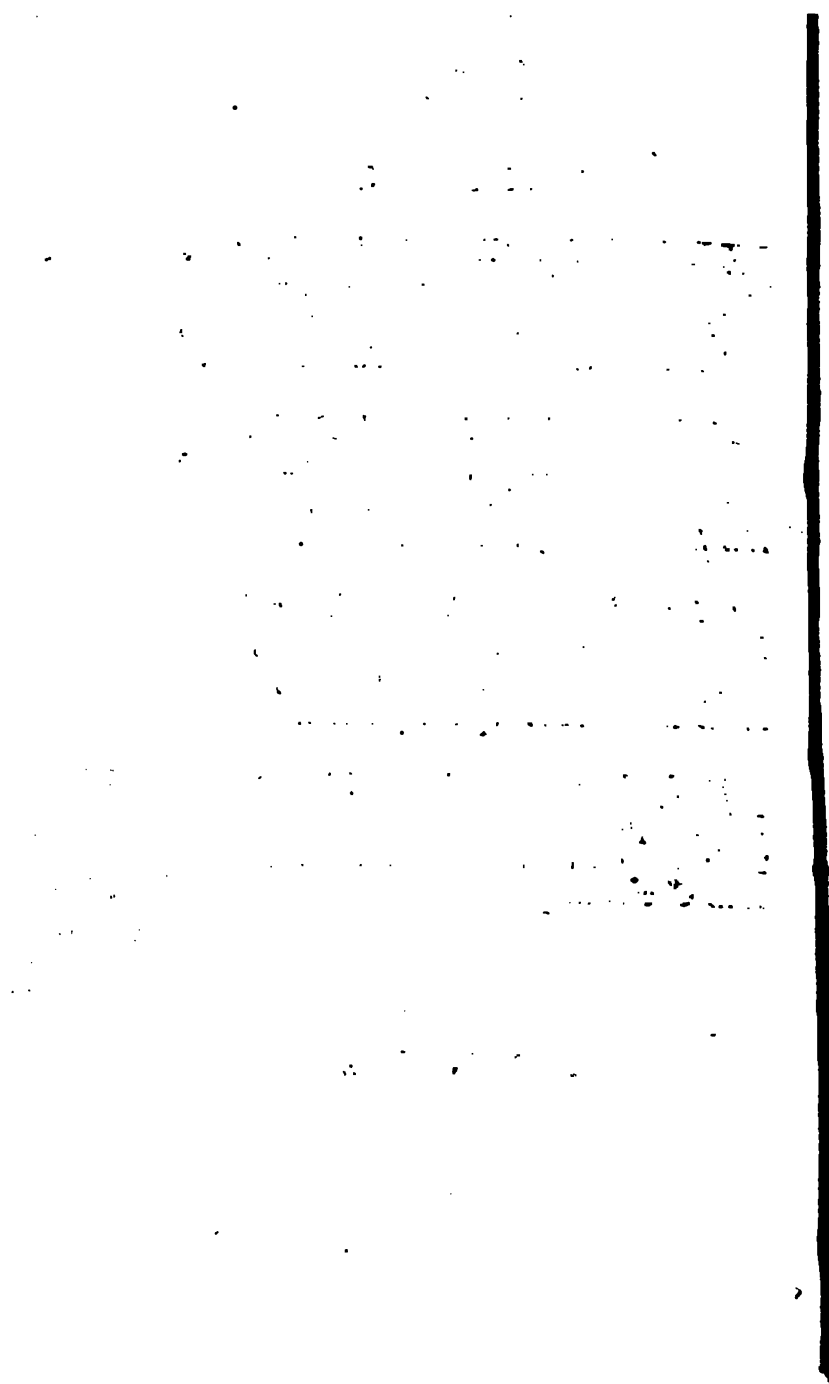
***W**HAT will not Rome and Hell pretend?
(Still each to each a mutual Friend)
Dispute thy Throne, great George! they dare,
Tho' Heav'n and Freedom fix'd Thee there.*

*And what Rebellion! fires thy Brain?
Thy Hopes are Dreams, thy Dreams are vain:
Britain, thou French-deluded Tool,
Has Sons to fight, and Laws to rule.*

*O! madly venturous Youth, beware!
Heav'n has an Ear for British Prayer;
And spight of Benedicts from Rome,
From British Arm expect thy Doom.*

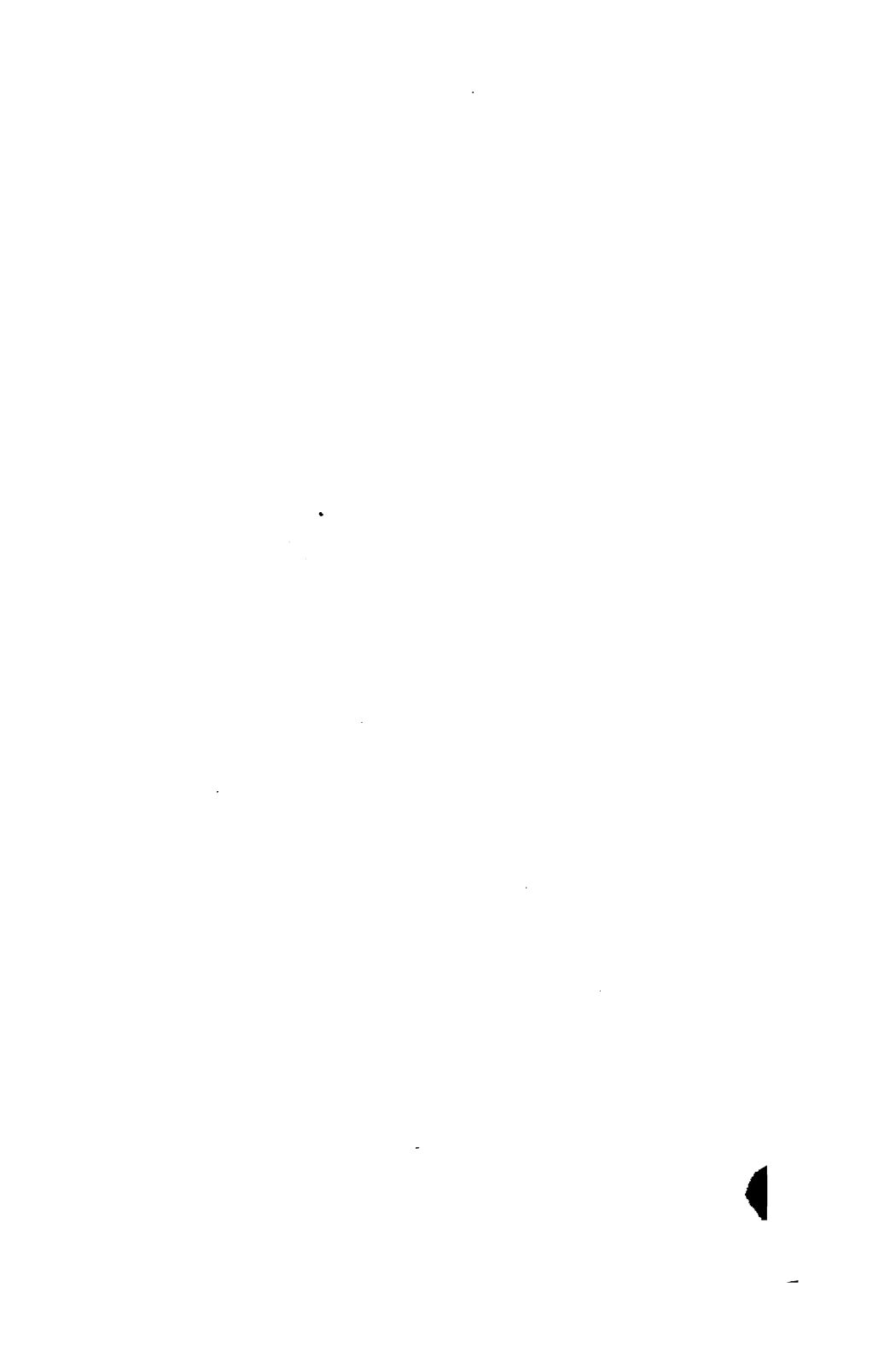
*Be loyal, every British Breast!
His Troops succeed! and George be blest!
Till France her speedless Aims deplore,
And Chevaliers pretend no more.*

F I N I S.











1

1

1









